

ments." Then read Acts 15:36. "And after some days Paul said unto Barnabas, let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare."

Brethren, when Paul was doing this was he carrying out the commission? You would have said "Those fellows have had a chance. Paul had better go to China." But, brethren, in spite of your doctrine here is Paul's method. How do you like it? As he made strong the work he pushed out from the religious centre. That is precisely what some of us want to do who draw our inspiration from God's source. Like Paul, we are not in favor of leaving a people who know very much about the true God and go to China. Like the early church, as we grow stronger we will reach out farther and farther. May we put Pauls in the field, "confirming the churches." Acts 15:41.

THE QUESTION OF ENDOWMENT

B. C. MOOMAW

Every man of experience knows that almost any reasonable enterprise, however extensive, or any specific task, however difficult, may be carried to a successful issue if only we settle down to it in a calm, discreet, determined spirit, thoroughly patient and securely fortified against all suggestion and discouragement. If this is true of secular things, it is all the more true of such humanitarian and religious enterprises as possess an evident claim to divine help. Given time, few things are impossible with men, and nothing in any case, is impossible with God. If we have, therefore, any purpose, the chief question in our minds should be: "Is it the right thing to do?" Will it answer a useful, or benevolent, or spiritual end? Is it in line with God's work in the world? If these questions are definitely answered in the affirmative, there remains no problem of possibility to solve. In the moral realm we solve the problem of possibility when we solve the question of right. The right thing to do, the wise thing to do, is never the impossible thing to do, provided of course we adopt manifestly wise methods in the doing of it, and do not take account of the lapse of time, and do not suffer a lapse of common sense. Attacked in this spirit, insuperable obstacles have an interesting way of becoming superable, and the flinty front of obstinate opposition gradually softens until it can be moulded at will by the hands of the magician of patience and perseverance.

We want to apply these observations to the question of the endowment of our Publishing House and College. We put the Publishing House first because in our opinion it is greatly more important

than the other; but this opinion may only have the slender virtue of our authority, and we do not press it. The only question then to be really anxious about is whether it is the right and wise thing to do to endow these institutions of the church. We are not aware of any objections to the proposition, on the score either of duty or desirability, and the only question seems to be whether or not it is feasible. There might be two aspects of this doubt, one resting upon conviction of the impossibility of the enterprise, the other resting upon the impracticability of methods employed. Concerning the latter point we should reflect that an enterprise which possesses the marvelous vitality of a good work, or a God's work, can undergo a most astonishing amount of astounding bad management, and yet survive. It is not necessary to direct attention to the early history of Ashland college as an illustration. No secular business, no merely commercial enterprise, could possibly survive the ordeal of unpractical nonsense under which a great number of religious and benevolent enterprises live and actually flourish. We should not be too easily discouraged on account of unwise and defective methods applied to any work behind which we have reason to believe that God stands. We should of course labor to secure the most practical and common sense methods within reach, but if the result falls short of our judgment in this respect, we should not on that account withhold our most enthusiastic support. God's work will certainly outlive the mistakes of its friends.

We recall here a point which has been raised in regard to the proposed endowment of the Publishing House, but we have no means of knowing whether it affects a very considerable number of people. The same point applies with equal force to the college endowment, and may more or less affect its chances. It has been stated concretely as follows: "I am willing to endow a certain administration to the Publishing House, but am not willing to contribute to a *permanent* endowment." The reason is as manifest as if it had been categorically stated. "The administration referred to suits me, but if I endow the thing permanently, my money may hereafter be supporting an editorial management which wouldn't suit me at all." It seems to us that it is enough to say of this argument that if it had generally prevailed, there would not be a single endowed institution in the world,—college, university, asylum, hospital, orphanage, or what else.

We can only do the best we can in this world, but that best we are *bound* to do by every weighty consideration of duty toward God and man. Now the very best we can do in matters like those un-

der discussion is to trust freely, so far as the future is concerned, first to the over-ruling providence of God, and secondly to the aggregate piety and wisdom of the church. We should not for a moment take that view of either which would engender in us a feeling of regret that we cannot remain here forever in order to insure a sound management of the Publishing House, the college, and the rest of the universe. Nevertheless, if in spite of all these considerations this benevolence should elect to run in a narrow channel, we should heartily welcome it, and trust that experience and providence would enlarge a defective beginning into a wise ending.

It is only natural that so able a management of the publishing interests of the church as we now have should suggest to many the idea of making that particular management as permanent as possible by endowing it. The application of the principle in this instance would be admirable, but taken by itself it is the wrong principle of endowment, and should give place either to a permanent endowment, or to the plan adopted by last year's conference. We want if possible to work together in the greatest harmony, so as to secure the valuable ends which we are sure are nearest to the heart of every member of the brotherhood. The beginning of the new century should see the two institutional pillars of the church standing on solid foundations, at once the inspiration of the young and the consolation of the aged. Many an old father in Israel, seeing our Publishing House and our college liberally endowed, and safely launched upon a world-lasting career of usefulness, seeing this manifest token that the church had enough vitality, enough intelligence, enough virtue, enough liberality, enough of the spirit of self sacrifice to make it a power in the world for God and humanity until the end of time, ever widening its borders, leavening society with godliness, and making for peace and righteousness, would say like Simeon of old: "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

THE DEMON'S PRAYER

J. L. GILLIN

"And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice saying, Let us alone." Luke 4:33, 34.

Jesus thrust out of Nazareth by his fellow citizens for telling them the unwelcome truth that they lacked faith, goes down to Capernaum. Jesus never remains where he is not wanted. He stands at the door and knocks, but goes not in unless invited. When at a place he speaks the naked truth so long as he remains, but once it is shown that his presence and his truth are unwelcome,